The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 28, Vol. iii.] BELFAST, APRIL 1st, 1883, [For Gratuitous Circulation

WE have to acknowledge receipt of 5/- from Mr. Geo. Gibson, Bandon, Cork, in aid of the Fund for the publication and gratuitous circulation of the *Chronicle and Index*, and shall be very glad to receive further contributions.

THE Committee of the Unitarian Society, at their monthly meetings, have generally before them many matters of interest. Letters are read from distant friends, expressing sympathy with the work of the Society. New tracts are ordered, like the fine new series of Modern Sermons; new books are laid upon the table; plans of usefulness are discussed; reports of work done are received; and various suggestions made to extend the operations of the Society. The meetings are well attended, and a healthy spirit marks all the deliberations of the Committee. The sales for the month of January, in the present year, amounted to £33 19s. 9d., and February to £30 3s. 2d. We hope our friends will make full use of the Depository.

IT will greatly facilitate the work of the Committee and the Treasurer, if our town and country Subscribers would promptly pay their subscriptions, so that a complete balance sheet may be laid before the annual meeting. The Collector is busily gathering in the town subscriptions, and we hope the friends who have charge of the matter, in the country, will not lose a moment of time in gathering theirs. The Treasurer is in need of funds.

ARRANGEMENTS are in progress for the Annual Sermons and Annual Meetings of the Society. The time chosen is the first Sunday in May, and the Meetings will be held during the same week. We make the announcement now, that our friends in town and country may keep the dates in mind, and try to make it convenient to be with us. We are not in a position to give detailed announcements as yet, but we hope to supply all particulars in an early issue of our next number.

IT is not sufficiently well known that, in the Committee Room at the Depository, there is excellent provision made for the accommodation of friends from town and country. The room is very comfortably furnished; on the table there are all the publications of the Unitarian body in England and Ireland, and most of those from America; and provision is made so that visitors may write letters, leave parcels, or meet their friends. It will give the Committee a good deal of pleasure if the room is largely used. There is no charge for admission—it is freely open to all our Subscribers.

MR. STREET'S Sunday Evening Lectures, since our last issue, have been upon the following subjects :—

"The Story of the Great Monk of Florence."

"Who, then, can be Saved?"

"Outward Authority and Inward Light."

The attendance has continued to be large, and the interest in the services has been fully sustained.

THE Lectures delivered by Mr. Street, on "The American Revivalists," and "Mr. Moody's Theology," have excited a good deal of attention in Belfast, and, in consequence of the reports which appeared in the *Morning News* and the *Whig*, throughout the district. Many sermons have been preached in reply, and a number of severe articles have been written in various religious newspapers, controverting the positions he took. We had not the pleasure of hearing any of the sermons, though we heard of them; but we have had read various articles which have been published, and we do not think Mr. Street need trouble himself to offer any replies. There is evidently a pretty wide-spread feeling that the Evangelists have been a failure, and that their visit has introduced local difficulties and controversies that will not readily pass away. All these noisy and excited gatherings have failed to do anything towards upbuilding the Divine life, and furthering the progress of the Kingdom of God. As of old this kingdom cometh not with observation.

Another of the venerable Vice-Presidents of the Unitarian Society has passed away, Mr.

John Bennett, of Solitude. Good men, one by one, are passing out of our ranks and leaving vacant places. We trust their good example will not be forgotten, and that the younger men among us will take up the work, and carry it on with ever-growing earnestness.

THE "Sunday School Association" (London), has conferred a new favour upon our Sunday Schools and the young members of our churches, by the publication of a most valuable and instructive "Story of Theodore Parker." Miss Cooke, whose charming books are so well known to our readers, and whose last book, "True to Himself," presented a living and inspiring picture of the life and spirit of the Great Monk of Florence, has, in this new book, pourtrayed in simple but vivid characters, the life of one of the greatest of our modern saints and heroes, Theodore Parker. The story of that noble and godly life ought to be known in all our Sunday Schools and homes. It will inspire to fidelity, truthfulness, and devotion to duty. Miss Cooke is evidently in living sympathy with Parker, and feels, as so many of us do, a deep debt of gratitude to him. Hence, she tells the story tenderly, earnestly, and vividly. There are no dry pages, but the little book is alive with thought and feeling. It is well for us we have writers among us who can tell the stories of great lives so nobly, and an Association that has the energy and courage to undertake their publication. The courage is sure to be rewarded, for this book cannot help but be a great success. It may be had at the Depository, beautifully bound, for tenpence.

AT the meeting of the Rosemary St. Mutual Improvement Association, on Monday evening, February 26th, Mr. Geo. Fisher opened a debate on, "The Life and Character of Oliver Cromwell." Mr. Fisher, in his opening statement, gave a biographical sketch of the Protector, and contended that his character and career were, on the whole, worthy of admiration and respect. Mr. W. J. Roche followed, taking the opposite views. The other speakers who took part in the discussion were—Messrs. Vere Foster, F. E. Dale, J. W. Robb, and Mr. Fisher wound up the debate. Monday evening, March 5th, was devoted to music and readings. A varied programme was rendered, in a very satisfactory manner, by members and friends, to a large and appreciative audience.

On Monday evening, March 12th, the Rev. F. Thomas, of Cairncastle, delivered a lecture on, "The Life and Poetry of Poe." The lecture, which was listened to with marked attention, was an able and thoughtful production, and in it the lecturer vindicated the character of the eccentric American genius. While admitting that Poe was not perfect, he combated and disproved the foul calumnies that were circulated after his death, prejudicing his fair fame. At the conclusion of the lecture, at the request of Mr. Thomas, the president (Rev. J. C. Street) read three of Poe's poems, viz :—

"A Dream within a Dream,"
"Annabel Lee,"
"The Raven."

A vote of thanks to the lecturer was then moved by Mr. James M. Darbishire, seconded by Mr. W. J. Roche, and on being put to the meeting, was carried by acclamation. Mr. Thomas, in responding, thanked the members for the reception accorded him, and expressed the gratification it was to him to be of service to the association.

On Monday evening, March 19th, Mr. W. C. Dobbin read an interesting and pleasing paper on "Poetry and Poets." A discussion on the subject ensued, the following speakers taking part:—Messrs. J. W. Robb, J. F. Mulligan, and F. E. Dale. Mr. Dobbin replied, bringing the discussion to a close.

REV. J. C. STREET ON MR. MOODY'S THEOLOGY.

ON Sunday evening, February 24th, at seven o'clock, Rev. J. C. Street delivered a lecture in the Church of the Second Congregation, Rosemary Street, on "Mr. Moody's Theology." The attendance was large.

Mr. STREET said that on the previous Sunday the excitement of the week during which Mr. Moody and Mr. Sankey were in Belfast culminated. Since then there had been time for a quieting down of that excitement. They had seen the rough wind sweep over the surface of a calm sea and break it up into storm and fury and tempest, and they had seen how the rough wind had ceased, and how very speedily the waves had calmed down and the sea became tranquil as a summer lake. So, to a large extent, had it been with periodic or spasmodic revivals of religion, as they were called, which take place in communities all over Christendom. There was a time of great calmness, apparent death ; a great breath of activity swept for a

moment or two over that calmness, and there was a beating up into great excitement a great storm. For a while the tempest lasted, and then the excitement ceased, and the old condition of things remained. A week had elapsed since the revivalists left us; Belfast was now quiet, almost exceptionally quiet; church-goers were in their places, or staying at home meditating upon what had taken place; but the masses, notwithstanding the excitement, were just as unreached to-day, and the condition of things in the town remained pretty much as it was. In this semi-quiescence, this calm, it would not be unprofitable to consider for a little while the nature of the phenomena which they had recently witnessed. He would endeavour in the remarks which he had to make, to be as just as he could, and as just as he should be, in speaking of the revivalists, and especially of the preacher, Mr. Moody. There were so many things that Mr. Moody said that he (Mr. Street) agreed with, there was so much that he could not help describing as the common sense of religion, that he should be doing injustice to himself if he did not at the outset bear that testimony. Now, for instance, one sentence, consisting of a few words, which he took from one of Mr. Moody's addresses, seemed to him to be so indubitably true, and to contain in itself that which was the kernel of real revivalism, that he would not pass it over. Mr. Moody said—"A true revival, a revival of righteousness and downright honesty, was wanted throughout Christendom." Now, a revival of that sort was a revival which they all desired, a righteousness that shall make every man and woman to do justly each to the other, and all before God; and a downright honesty that shall make every merchant perfectly truthful and honourable in his transactions, and every working man to give a fair day's work for a fair day's pay. A revival of religion that would accomplish that, was a revival which they all most earnestly desire. Mr. Moody further said that he did not know that he had ever seen such a week as the one just concluded; that he had never seen such eagerness to hear the Word of God as in Belfast. It must be that the Spirit of God was passing over the town; the kingdom of God was being opened to their hearts, and a good many of them would step in; if not, he (Mr. Moody) believed that these meetings would rise up in judgment against them, and he pitied anyone who would go down to perdition from those meetings. They would remember how everything looked there that night, how Mr. Sankey sang "Jesus of Nazareth passeth by." Well, now, he agreed with Mr. Moody that there had been a exceptional week, and that multitudes of people thronged in to hear the revivalists. He agreed with Mr. Moody that there had been great excitement, and also that it would be a very sad thing for anybody in perdition to think of those meetings, or, indeed, to think of anything else, if perdition be what the revivalist told them—a place for lost souls where there was no hope, and no dream of hope. He agreed with him that it would be a uncomfortable thing to remember meetings in Belfast, or to remember anything else of life in such a region. It would be intolerable; it would be awful; it would be beyond expression. The difference between Mr. Moody and himself was very great. There was a great solemn difference. He knew nothing of that hopeless perdition; he knew nothing of a region where God was not; he knew nothing of a soul that had been lost or would be lost throughout eternity; and he thought he would be able to show them that night when he came to speak of Mr. Moody's theology, that he held certain principles which, if carried out to their just conclusion, would land him also where he (Mr. Street) was, in the belief that there was not in this universe any region for the damned or for the lost. Mr. Moody testified that "the people of Belfast were good hearers of the Word; the present week would testify whether they were doers of it." Those of them who remembered what he said last Sunday night of a true revival of religion would recollect how he pressed upon them that they should look after the excitement for the fruits of what had been done during the week that had passed. He said it would not do to show that the churches were more crowded by church-goers; that it would not do to show that sustentation had increased, and that stipend payers had been augmented; that they should look for a better, a more elevated, and a nobler life; a higher morality, a grander manliness, and a sweeter womanliness in the community; an enlarged charity and a spirit of unity that would cover all the realms of life. If these did not come one day there was no revival of religion in the high and holy sense in which that term should be used. Coming to speak of Mr. Moody's theology, he might say a more difficult theme never fell to the task of a theologian than that which fell to his lot that night to describe Mr. Moody's theology. If theology meant the science of religion or the science of God, or any systematic representation of theological thought, then he was bound to say Mr. Moody had no theology. He knew not where to place him. He was certain he was not a Calvinist, for he seemed in all his utterances to reject many of the principles of Calvinism. Election and reprobation he cast aside. Mr. Moody made it perfectly clear that he believed there was an offer of salvation to every man, woman, and child, and that that offer was made to them that day and at that hour, at any moment, and that any man, who would, might accept it; that if a man did not accept it, it was his own fault, and that there was no responsibility attaching to God; that it had not been pre-determined in the council of eternity who shall accept, who shall not accept. According to Mr. Moody, the offer of salvation was here at this moment to every soul, and anyone who accepted that offer shall be saved. That was not Calvinism; it had been preached in a number of Calvinistic churches, but it was not Calvinism. He (Mr. Street) should do wrong in describing Mr. Moody as a Calvinist. Then, Mr. Moody was not a Universalist, though he ought to be, if he meant what he said when speaking of God. A Universalist, as they knew, was one who believed that, somehow or at some time, the Infinite Father, who is Father of each one of us, will take care that every one of His children shall be saved, and that He would not allow any one solitary soul to be lost in the universe; that His agencies were so comprehensive, His powers and His will so vast, that He reaches out to everyone—the one furthest off, the

one apparently most lost — and brings him to the Father's home. That was Universalism. But then Mr. Moody believed in perdition; Mr. Moody believed in hell; Mr. Moody believed in eternal condemnation; and all those beliefs, as they saw, fell far outside the region of Universalism; so that as Mr. Moody was neither a Calvinist nor a Universalist it was difficult to ascertain precisely what he was. There was, however, an old-fashioned historical term which probably most nearly described Mr. Moody, "Arminian." He (Mr. Street) thought that probably if Mr. Moody was familiar with the term and knew what it referred to, if he were asked to express what his theology was in regard to the salvation of man, he would say that he was an Arminian, that God wished to save everybody, and had provided means to save everybody; that if they wished to be saved they may be saved, and if they did not wish they would not be saved, the responsibility resting not upon God, but upon them. It was a poor, halting, illogical, imperfect theology, but, such as it was, it seemed to him (Mr. Street), in every point of view, to represent the theology of Mr. Moody. He had said that he found it difficult to define what Mr. Moody's theology was, and that was simply because Mr. Moody seemed to him to adapt his theology to the passing moment. He (Mr. Street) did not mean that there was any insincerity in that. Mr. Moody said the Bible was God's infallible word, and for Mr. Moody every part of it expressed the will of God. No matter at what part Mr. Moody opened the Bible God was there speaking to him. Well, a theology that was based upon a series of books would necessarily be very varied, strange, and conflicting; for of all the books in the world the books that were bound together in the Bible represent the most divergent, the most conflicting views. Many people seemed to be, as Mr. Moody was, under the impression that the Bible was one book, with one distinct purpose running throughout it, from Genesis to Revelations; that there was one continuous thought pervading all, whereas every scholar, every student of theology, knew that the Bible was an aggregate of books—a literature, the literature of a nation, the literature of a people, extending over 1,500 years, and every student knew that it consisted of books of the most diverse kinds, histories, poems, stories, biographies, prophecies; and that there was in the Bible, or the collection of books called the Bible, the amplest diversity there was in the literature of any nation in the world. So that anyone who accepted that collection of books as one continuous book with one distinct thought running throughout it, and who, turning to it at any passage could find his theology, would necessarily have a theology as diversified as anything could be, and as motley as the most motley thing in creation. Mr. Moody laid down some principles which, if logically and justly applied, would land him in conclusions utterly different from those he presented to his hearers. In one of his addresses Mr. Moody spoke of a mistake made by a great many of trusting to their own heart. Now, he (Mr. Street) was not sure that that was a mistake. Any man who looked for his guidance to any other heart than his own was sure to be misled. After all, it was from the centre of man's own life that there shall come the truest, the wisest guidance. Mr. Moody added that he knew more about God's heart than about his own. That was a very daring assertion. Human powers were quite incapable of comprehending God, yet here the American revivalist says he knew God's heart better than his own. Well, Mr. Moody's knowledge of his own heart must be very limited indeed, and he was wise not to trust his own heart when he knew so little about it. "The pure in heart shall see God," and it was only through self-knowledge that one got even an approximate conception of what God is. So he (Mr. Street) would dismiss that part of Mr. Moody's theology. Then Mr. Moody came to a point where he carried him (Mr. Street) with him heart and soul, and he (Mr. Street) would try to fix on Mr. Moody the responsibility of laying down a principle which was as comprehensive as humanity, and yet associating with it a principle which was narrow, dogmatic, degrading. Mr. Moody said there were three words which described the love of God, "unchangeable," "unfailing," "everlasting." Now, the thought which was underneath those words was the keynote of theology, and if Mr. Moody would be judged by those words then much of the teaching which had become so sensational, and which had produced so sensational results, would pass away as being unworthy, commonplace, and out of place. If God's love be unchangeable it would be so in relation to the future as to the past. Then, if His love be unfailing that meant that it could not be imperfect, and could not fail throughout all eternity; if it be everlasting, then it was a love that might be trusted for ever. Now, think of the terms, "God's love." God was the one supreme power of the universe; all power was in His hands; there was nothing that He could not do. But if His love be unfailing, what about "perdition?" What about hell? What about lost souls? Had it not failed if the doctrine of perdition were true, and failed in the direst moments of the soul's history? Had it not failed in the regions of darkness, in the regions of unutterable woe? Had it not failed with innumerable millions of creatures that He Himself had made, of the children that He Himself called into life? If God's love be unfailing there was no hell. In the same address Mr. Moody said, "God loves those who don't love him." That doctrine taught that those who were most vile and most wretched God loved. But those were the persons who were lost. Mr. Street took seriatim several of Mr. Moody's statements and contended each one, if pushed to its right conclusion, would land Mr. Moody in a position directly opposite to that which he took before the meetings addressed by him in Belfast.

SELECTIONS.

A VERY wealthy man, who was of a kind, benevolent disposition, desired to make his slave happy. He gave him, therefore, his freedom,

and presented him with a shipload of merchandise.

"Go," said he, "sail to different countries, dispose of these goods, and that which thou mayest receive for them shall be thine own."

The slave sailed away upon the broad ocean, but before he had been long upon his voyage a storm overtook him; his ship was driven on a rock and went to pieces; all on board were lost, all save this slave, who swam to an island shore near by. Sad, despondent, with naught in the world, he traversed this island, until he approached a large and beautifnl city; and many people approached him joyously, shouting, "Welcome! welcome! Long live the king!" They brought a rich carriage, and placing him therein, escorted him to a magnifiicient palace, where many servants gathered about him, clothing him in royal garments, addressing him as their sovereign, and expressing their obedience to his will.

The slave was amazed and dazzled, believing that he was dreaming, and all that he saw, heard, and experienced was merely passing fantasy. Becoming convinced of the reality of his condition, he said to some men about him for whom he experienced a friendly feeling:

"How is this? I cannot understand it. That you should thus elevate and honour a man whom you know not, a poor, naked wanderer, whom you have never seen before, making him your ruler, causes me more wonder than I can readily express."

"Sire," they replied, "this island is inhabited by spirits. Long since they prayed to God to send them a yearly son of man to reign over them, and He has answered their prayers. Yearly he sends them a son of man, whom they receive with honour and elevate to the throne; but his dignity and power ends with the year. With its close his royal garments are taken from him, he is placed on board a ship and carried to a vast and desolate island, where unless he has previously been wise and prepared for this day, he will find neither friend nor subject, and be obliged to pass a weary, lonely, miserable life. Then a new king is selected here, and so year follows year. The kings who preceded thee were careless and indifferent, enjoying their power to the full, and thinking not of the day when it should end. Be wiser thou; let our words find rest withln thy heart."

The newly-made king listened attentively to all this, and felt grieved that he should have lost even the time he had already missed for making preparations for his loss of power.

He addressed the wise man who had spoken, saying, "Advise me, oh, spirit of wisdom, how I may prepare for the days which will come upon me in the future."

"Naked thon camest to us and naked thou wilt be sent to the desolate island of which I have told thee," replied the other. "At present thou art king, and may do as pleaseth thee; therefore send workmen to this island; let them build houses, till the ground, and beautify the surroundings. The barren soil will be changed into fruitful fields, people will journey there to live, and thou wilt have established a new kingdom for thyself, with subjects to welcome thee in gladness when thou shalt have lost thy power here. The year is short, the work is long; therefore be earnest and energetic."

The king followed this advice. He sent workmen and materials to the desolate island, and before the close of his temporary power it had become a blooming, pleasant, and attractive spot. The rulers who had preceded him had anticipated the day of their power's close with dread, or smothered all thought of it in revelry; but he looked forward to it as a day of joy, when he should enter upon a career of permanent peace and happiness.

The day came; the freed slave, who had been made a king, was deprived of his authority; with his power he lost his royal garments; naked he was placed upon a ship, and its sails set for the desolate isle.

When he approached its shores, however, the people whom he had sent there came to meet him with music, song, and great joy. They made him a prince among them, and he lived with them ever after in pleasantness and peace.

The wealthy man of kindly disposition is God, and the slave to whom He gave freedom is the soul which He gives to man. The island at which the slave arrives is the world; naked and weeping he appears to his parents, who are the inhabitants that greet him warmly and make him their king. The friends who tell him of the ways of the country are his "good inclinations." The year of his reign is his span of life, and the desolate island is the future world, which he

must beautify by good deeds, "the workmen and material," or else live lonely and desolate for ever.

THE TALMUD.

Truth is heavy, therefore few care to carry it.

Say little and do much.

He who multiplieth words will likely come to sin.

Sacrifice thy will for others, that they may be disposed to sacrifice their wills for thee.

Study to-day, delay not.

Look not upon thy prayers as on a task; let thy supplications be sincere.

He who is loved by man is loved by God.

Honour the sons of the poor; they give to science its splendour.

Do not live near a pious fool.

A small coin in a large jar makes a great noise.

Use thy noble vase to-day; to-morrow it may break.

The cat and the rat make peace over a carcass.

He who walks each day over his estate finds a coin daily.

The dog follows thee for the crumbs in thy pocket.

The soldiers fight, and the kings are heroes.

When the ox is down many are the butchers.

Descend a step in choosing thy wife; ascend a step in choosing thy friend.

Beat the gods and their priests will tremble.

The sun will set without thy assistance.

Hold no man responsible for his utterances in time of grief.

One man eats, another says grace.

He who curbs his wrath merits forgiveness for his sins.

Commit a sin twice and it will not seem to thee a crime.

While our love was strong we lay on the edge of a sword, now a couch sixty yards wide is to narrow for us.

Study is more meritorious than sacrifice.

Jerusalem was destroyed because the instruction of the young was neglected.

The world is saved by the breath of school children. Even to rebuild the Temple, the schools must not be closed.

Blessed is the son who has studied with his father, and blessed the father who has instructed his son.

Avoid wrath and thou wilt avoid sin; avoid intemperance and thou wilt not provoke Providence.

When others gather, do thou disperse; when others disperse, gather.

When thou art the only purchaser, then buy; when other buyers are present, be thou nobody.

The foolish man knows not an insult, neither does a dead man feel the cutting of a knife.

The cock and the owl both await daylight. "The light," says the cock, "brings me delight; but what in the world art thou waiting for?"

THE TALMUD.

Circulation of the *Chronicle and Index.*

There must be many friends, who regularly receive a copy of the *Chronicle and Index*, who would be glad of an opportunity of contributing a small amount to aid in defraying the cost of its publication and circulation. We should be glad to receive such aid, in any amounts, however small. Contributions will be gladly received by Rev. J. C. Street, Unitarian Depository, Queen's Arcade, Belfast.

PROGRAMME

OF

ROSEMARY STREET

Mutual Improvement Association

until the End of the Session:—

an. 8—	Lecture, "Protection & Free Trade,"	Mr. Max Veital,
15—	Paper, "Robert Emmet," ..	Mr David Young.
,, 22—	Lecture, "Belfast to Pile-of-Bones and the End of the Track,"	Mr. Vere Foster.
,, 29—	Paper, "Ireland and the Irish."	Mr. William Beck.
Feb. 5—	Readings, ...	Rev. J. C, Street.
,, 12—	Special Lectures "Some of the Women of Shakespeare,"	Rev.
,, 13—	Special Lectures "Socrates,"	F. W. Walters (of Glasgow).
,, 19—	Lecture, "Scenes from Jewish Life,"	Rev. Thos. Dunkerley.
,, 26—	Paper, "Oliver Cromwell,"	Mr. James O'Callaghan.
Mar. 5—	Music and Readings.	
,, 12—	Lecture, "The Life and Poetry of Poe,"	Rev. F. Thomas.
,, 19—	Paper, "Poetry and Poets," ..	Mr. W. C. Dobbin.
,, 26—	(Easter Monday—No Meeting.)	
April 2—	Music and Readings.	
,, 9—	Paper, "Wit,"	Mr Edward Rice.
,, 16—	Lecture, ...	Rev. J. C. Street.
,, 23—	Business Meeting.	
,, 30—	Closing Soiree.	

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TALKS ABOUT JESUS. By M. J. Savage, Boston, U.S.A. To be had at Depository for 4/2.

PLAY WITH YOUR OWN MARBLES, And other stories. By J. J. Wright. Second Edition. To be had at Depository for 9d.

JESUS OF NAZARETH. By Edward Clodd To be had at Depository for 4/6.

THE LIFE AND TEACHINGS OF THEODORE PARKER. By P. Dean. To be had at Depository for 2/-

STORIES FROM THE LIPS OF THE TEACHER. By O. B. Frothingham. To be had at Depository for 1/6.

YOUNG DAYS. One penny monthly. Last year's volume for 1/2.

THE BIBLE OF TO-DAY. By John W. Chadwick, New York, 1879. To be had at the Depository for 6/2.

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